1: Gough, E. Kathleen. The Traditional Kinship System of the Nayars of Malabar. Prepared for the Social Science Research Council Summer Seminar on Kinship, Harvard University, 1954.

Pp. 103; 1 chart; 2 maps. [HRAF MS: has 105 pp.]

Loan copy from G. P. Murdock

[The author, an anthropologist, draws on original field data and on published literature to present this historical-functional analysis of Nayar kinship structure. A brief survey of the history of the Malabar coast reveals that there have traditionally been three major political areas, a different kinship system having been associated with each. The author sets out to discuss the traditional and modern political structure and the Nayar kinship system of the Central area of South Malabar and Cochin. She shows how the area is differentiated into sub-castes, each having separate administrative functions, and each having its kinship system, influenced by occupation, relationship to the land, and historical traditions. There follows a detailed analysis of the traditional economic system, political administration, and the lineage system. The fullest discussion, however, is of the traditional kinship system. Gough presents evidence of a coming about of a modern bilateral system. A concluding section deals

1: Gough, E. Kathleen.

with the structure of royal lineages. The HRAF manuscript is a typed copy of a mimeographed original. Original page numbers appear in brackets in the text. Map I from the original has not been reproduced. --Analyst]

Field date: none
Analyst: R. H. Ewald

Evaluation: Ethnologist--4, 5
Processed in 1956

2: Gough, Kathleen. Nayar: Central Kerala. In, David M. Schneider and Kathleen Gough, eds., Matrilineal Kinship, pp. 298-384, 742-746. Berkeley and Los Angeles: University of California Press, 1961.

Bibliography.

Yale: Nkc90 961S. DLC: GN480.4. S37 1961. DLC card no.: 61-7523.

/In this article on the Nayar caste of Central Kerala, the author, a professional anthropologist, presents a clear concise analysis of kinship and matrilineal descent, coupled with a lucid account of Nayar political structure. After a brief introduction dealing with the ecology and cultural history of the area, a discussion is presented on the various caste groups of Central Kerala, its economic system, warfare and law, Nayar clan organization, lineages and property groups, interpersonal kinship relations (e.g., woman-son, father-daughter), marriage, prerequisites of the kinship system of commoners, kinship in the aristocratic matrilineal castes, a list of kinship terms, and modern changes brought about in the social organization of the Nayars. Primary emphasis in the source is on a description of the lineage system and its function in the society, rather than on the theoretical basis of its existence./

Field date: 1947-1949
Analyst: John Beierle

Evaluation: Ethnologist-4, 5
Processed in 1964-1968

3: Gough, Kathleen. Nayar: North Kerala. In, David M. Schneider and Kathleen Gough, eds., Matrilineal Kinship, pp. 385-404, 746-748. Berkeley and Los Angeles: University of California Press, 1961.

Bibliography.

Yale: Nkc90 961S. DLC: GN480.4.S37 1961. DLC card no.: 61-7523.

/The material contained in this source is basically similar in general format and content to that appearing in 2: Gough, this file, except that here the emphasis is on the Nayar caste of North Kerala rather than of those living in the Central Kerala area discussed previously. The author, a professional anthropologist, begins this paper with a sketch of Kerala ecology and geography, discusses briefly the economic and political systems of North Kerala, and then proceeds to an intensive study of Nayar matrilineal units--clans, subclans, lineages and property groups. This in turn is followed by a comparative study of recent developments and changes in the social organization and property systems between North and Central Kerala. The paper concludes with an examination of various kinship relations among the Nayar, specifically in regard to matrilineal kin, marriage, the father and his kin, and affines. A list of kinship terms completes this section./

Field date: 1947-1949
Analyst: John Beierle

Evaluation: Ethnologist-4, 5
Processed in 1964-1968

4: Gough, E. Kathleen. Cults of the Dead among the Nayars. Journal of American Folklore, Vol. 71, pp. 446-478. Philadelphia: American Folklore Society, 1958.

Yale: Nkg10 J82 71.

/The author presents here a socio-psychological analysis of Nayar cults of the dead in terms of their role structure and social function in relation to the economic and legal institutions of the people, and "...the emotional content of the cult to that of certain relationships among the living." A complete study of the two cults is then presented, the first being that of the lineage ghosts, and the second the cult of alien ghosts (i.e. related to the death of individuals prematurely or by violence). The author summarizes her data on the lineage ghost cult by saying that it served indirectly to maintain correct relationships within the taravad, for "...a karanavan who respected and correctly propitiated his own forbears provided a role model of piety for his juniors in their relations with living elders." Secondly, the lineage ghosts" ...provided some sanctions against a karanavan's ill treatment of his wards." Thirdly, the cult offers one explanation for the occurrence of misfortunes in the society, and indicates the means by which they may be allayed. Since the taravad's collective responsibility for its misfortunes makes the ghost a common threat to all members, the cult thus has the tendency to unite its members.

4: Gough, E. Kathleen.

In regard to the cult of the alien ghosts, the author believes that it serves the function of handling the aggression which arose between castes, and also, whether sorcery was actually practiced or not, the belief that it could be used against him by a member of a lower caste acted as a deterrent to the Nayar authority in his exploitation of these castes. Thus, through sorcery and witchcraft, the alien ghosts were able to prevent injustice. Finally, this cult helped to maintain unity among the various castes by directing their hostilities away from one another and focusing them on a common enemy--the supernatural ghosts.

The work concludes with a discussion of the various modern changes taking place in the cults of the dead.

Footnotes appearing in the text will be found in categories 113 and 116, pp. 477-478./

Field date: 1947-1949, 1952
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1966-1968

5: Mehra, J. D. Snake Worship among the Nayars of South India. Man in India, Vol. 36, pp. 132-139. Ranchi, Bihar, 1956.

Bibliography.

Yale: Nk10 M32 36-37.

/This source presents general information on the beliefs and practices of snake worship among the Nayar people of southern India. The author, a professional anthropologist at the University of Delhi, discusses the distribution of the "snake cult" in India, the general beliefs about snakes which have brought about a deification of these reptiles, and the concomitant establishment of shrines, temples and sacred groves as places of worship. Ceremonies of worship, both on the community level and within the household, are described in this source, with special emphasis on three important ones in connection with serpent worship, these being the sarpa yaga, the sarpa tulal, and the sarpa preeti./

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1966

6: Fawcett, F. Nayars of Malabar. Madras Government Museum, Bulletin, Vol. 3, No. 3. Madras: Government Press, 1915.

Pp. vi /HRAF pagination/, 185-323; 11 plates (VII-XVII); 2 appendices; bibliography.

Yale: AOS D312 v.3 no.3.

/The author of this work, former Superintendent of the Government Railway Police in Madras, compiled this book from his experiences in Kerala over a period of time of three and a half years spent in Malabar. The first part is composed of anthropometric measurements and physical descriptions of various Nayar castes--Kiriattil, Urali, Vattakkad, Sudra, Nambiar, Purattu Charna, Akattu Charna, and Kurup--and of the various similarities and differences between these groups. The remainder of the work is devoted to a study of various aspects of Nayar ethnography, such as marriage, birth, post-natal ceremonies and events, death, religion, serpent worship, religious festivals (Onam, Vishu and Thiruvathira), games, house types, astrology, magic and witchcraft, supernatural beings, and related protective magic, and finally a description of several famous Malabar magicians./

Field date: ca. 1900

Evaluation: Government Official-5

Analyst: John Beierle

Processed in 1964

AW11 Kerala

7: Gough, E. Kathleen. Female Initiation Rites on the Malabar Coast. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 85, pp. 45-80. London, 1955.

1 chart; bibliography.

Yale: Nk10 4R81 83-85.

/This paper presents a lengthy discussion of the similarities and differences of the Tali-rite (a form of "ritual" marriage for the pre-pubescent girl), between four ethnic groups in Kerala each with a different form of kinship system, these groups being "...the matrilineal, uxorilocal Nayars of South Malabar District and Cochin; the matrilineal, virilocal Nayars of North Malabar District; the matrilineal, virilocal Tiyyars of North Malabar District; and the double unilineal, patrilocal Tiyyars of South Malabar and Cochin." The author summarizes her findings of the above in a chart at the end of the source (chart 1, p. 79). After the author has completed her examination of the Tali-rite as practiced by the four groups noted above, she attempts to interpret the rite from the standpoint of psychoanalytic theory, in particular, in light of Ernest Jones's theory that "...the evil spirits of myths, superstitious beliefs, and daytime phantasies arise from the same unconscious source as those of nightmares, and that the evil shapes seen in nightmares invariably issue from repressed incestuous desires, the fear engendered by which causes the desired object to appear in terrible form." The remainder of the source, part 5, is devoted to an analysis of the data in terms of these psychoanalytic constructs./

Field date: 1947-1949
Analyst: John Beierle

Evaluation: Ethnologist-5
Processed in 1966

8: Panikkar, K. M. Some Aspects of Nayar Life. The Journal of the Royal Anthropological Institute of Great Britain and Ireland, Vol. 48, pp. 254-293. London, 1918.

Yale: Nk10 R81 v.48.

/This source consists of a series of notes on various aspects of Nayar ethnography which the author believes had not been sufficiently dealt with up to that time by other authors writing on the Nayars. These notes provide information on village organization, family life, marriage customs, birth and funeral ceremonies, religion and magic, and material culture. The source concludes with a few additional notes on the origin of the word "Nayar," and a critique of Rivers's theory on the comparable origin of the Todas and Nayars, and on McLennan's theory of Nayar polyandry. Of particular interest in this source is the author's strong denial, on the basis of any clear evidence, that polyandry was ever practiced by the Nayars at all (see cat. 116, pp. 271-272, 293)/.

Field dates: no date
Analyst: John Beierle

Evaluation: Indigene-4, 5
Processed in 1966-1968

9: Iyer, L. K. Anantha Krishna. The Sudras of Cochin. In, his, The Cochin Tribes and Castes, Vol. 2, pp. 1-102. Madras, London: Published in Madras for the Government of Cochin by Higginbotham and Co., in London by Luzac and Co., 1912.

Library of Congress: DS485.C64A5. DLC card no.: 12-16168.

/This source consists of a general ethnography and culture history of a people whom the author terms the high caste Sudras or Nayars, recorded during the first decade of the twentieth century. Data contained in this source pertain to: historical information on the military organization and warfare of the Nayars, house type and construction, caste subdivisions, personal names and titles, marriage customs, puberty customs (for the girl), polygamy, childbirth, naming ceremonies, the Nayar tarawád, administration of justice, feudalism, village organization, districts, games, dramatic performances, religious and agricultural festivals, religion, funeral customs, caste occupations, food, clothing, and personal ornamentation. Of particular interest is the author's information on Nayar serpent cults and demon worship.

The author was at one time Superintendent of Ethnography for the State of Cochin.

Bibliographical references appear at the bottom of various pages scattered throughout the text./

Field date: ca. 1902-1906
Analyst: John Beierle

Evaluation: Ethnologist-4, 5
Processed in 1964-1968

10: Nakane, Chie. The Nayar Family in a Disintegrating Matrilineal System. International Journal of Comparative Sociology, Vol. 3, pp. 17-28. Leiden, the Netherlands: Published for the Department of Social Anthropology, Karnatak University, Dharwar, India by E. J. Brill, 1962.

Yale: Nm10 In91 3.

/This brief paper, one of the results of the author's field work on matrilineal systems in India (1955-1956), is a study of the disintegration of the traditional Nayar tarawad, and in particular that of the tarawad of Marayil, in Ernaklum, Cochin. The disintegrative processes discussed in the text are all related to the break-down of five essential elements in the composition of the tarawad which originally maintained its functional stability. These elements are: (1) exclusive membership in a matrilineal lineage, (2) co-residence in a domestic unit, (3) membership in a property owning group, (4) recognition of the karanavan as head of the above units, and (5) participation by the entire group as a ceremonial unit. The author then proceeds to show how socio-cultural changes have brought about the breakdown of the above elements in the tarawad of Marayil.

The author, a professional anthropologist at the University of Tokyo, was aided in her field research by a grant from the Elin Wagner Foundation of Sweden./

Field date: 1955-1956

Evaluation: Ethnologist-5

Analyst: John Beierle

Processed in 1966-1968

AW11 Kerala

11: India. National Council of Applied Economic Research. Techno-Economic Survey of Kerala. New Delhi: National Council of Applied Economic Research, 1962.

Pp. xv, 367; 69 tables; 2 charts; 15 maps; 12 appendices; index.

Yale: Nc96 I413 962N.

/Only pp. i-xv, 1-138, 206-215, 270-279, 283-285, 310-312, 329-333 and frontispiece have been processed for the AW11 Kerala file./

/This survey of Kerala, one of several on various Indian states, was undertaken by the National Council of Applied Economic Research at the request of the state government of Kerala. The survey attempts "...to assess the technically feasible and economically viable potential for growth in the different sectors of the State economy over the coming decade." The source describes in detail the present economic situation in Kerala in relation to agriculture, animal husbandry, forestry, fisheries, mineral deposits, sources of power for industry, transportation, and manpower and employment. Speculations and hypotheses are then presented concerning the manner in which these various economic pursuits could be more fully developed, as for example through government and private investment, technological improvements, etc. Much incidental ethnographic information is also to be found on such things as lumbering, fishing methods and equipment, port facilities, mining and quarrying operations, agricultural crops and methods of cultivation, state and personal incomes, soil types, and topography./

Field date: 1960-1961
Analyst: John Beierle

Evaluation: Government Officials-4, 5
Processed in 1964-1968

12: Peter, Prince of Greece and Denmark. A Study of Polyandry. The Hague: Mouton and Co., 1963.

Pp. 601; introduction; 44 plates; 4 figures; 2 sketches; 6 maps; 48 tables; 2 appendices; bibliography.

Personal copy of C.S. Ford.

Only pp. 159-239, 575-601 and accompanying plates (fig. 5-17), map ii, tables 3-20 have been processed for this file.

[This source is Chapter 2 of a comprehensive study of polyandry and deals with the polyandry of the Thandans (Tiyas), Kammalans, and other artisan castes of Kerala. Although some background information is given, the bulk of the material describes individual polyandrous households and gives genealogical charts for each. Field work was conducted briefly in 1939 and for approximately four months in 1949.
The two appendices give information on the extent and nature of experience in the field and on the author's informants.]

Field date: 1939, 1949
Analyst: Joan Steffens

Evaluation: Ethnologist-5
Processed in 1965

13: Thurston, Edgar and K. Rangachari. Nayar. In, Castes and Tribes of Southern India, Vol. 5, pp. 283-413. Madras: Government Press, 1909.

Yale: Nkd72 I3 909t v. 5.

/This source, appearing under the heading "Nayar" in this encyclopedic inventory of the various tribes and castes of Southern India, presents a general ethnographic survey of an important Kerala caste. Much of the data contained in this source, however, were obtained from the works of other authors, particularly in regard to historical and ceremonial observations. Primary emphasis is on the Nayar as a caste of the Kerala, their relationship to other caste groups, Nayar cultural history, marriage customs, various religious ceremonials and rituals, pregnancy customs, and childhood naming ceremonies. Kinship structure and social organization are barely discussed, and although the authors do discuss the territorial organization of the Nayars, their treatment of the subject is confusing. Scattered bibliographical references will be found at the bottom of various text pages./

Field date: no date
Analyst: John Beierle

Evaluation: Ethnologists-4, 5
Processed in 1964-1968